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Biographical Memoirs of the late
BELA HUBBARD, D. D.

THE REV. BELA HUBBARD, D. D. a son of Daniel and Diana Hubbard, was born at Guilford, Connecticut, on the 27th of August, 1739. His parents were congregationalists. After receiving a degree at Yale College, 1758, he passed a year at King's (now Columbia) College, New-York, under the tuition of its late President, the Rev. Dr. Johnson, who was his friend and spiritual father, both having originated from the same town. In the autumn of 1763, Dr. Hubbard, together with the Right Rev. Bishop Jarvis, crossed the Atlantic ocean, with the view of obtaining holy orders. They arrived in England in December, and resided there till the April following. They were ordained Deacons by the Right Rev. Frederick Kettel, Bishop of Exeter, in the King's Chapel, London, on the 5th of February, 1764; and Priests, by the Right Rev. Charles Lyttleton, Bishop of Carlisle, in St. James's Church, Westminster, on the 19th of the same month; and on the 28th they were licensed by the Right Rev. Richard Osbaldeston, Bishop of London, to perform the office of Priests in New-England, North-America. On their return from England, Dr. Hubbard officiated at Guilford and Killingworth, until the year 1767, when he was appointed by the Society in England for the Propagation of the Gospel in Foreign Parts, their Missionary at New and West Haven. From the Society he continued to receive a salary of 60*l* per annum, until the peace in 1783.—At this time he became entirely dependant on his parishes, and

as his people were few, his salary was small. His living, however, was rendered comfortable by the liberality of his parishioners and the exemplary economy of Mrs. Hubbard, who, to many other valuable qualities which became her station, added a thorough knowledge of the characters and wants of the poor. As his people increased in numbers and in wealth, his salary became more ample; and his services on the Lord's day were at length confined to Trinity Church, New-Haven, though he continued to officiate occasionally in the adjoining parishes; in all of which he was regarded with reverence and affection as their spiritual father.

He died on Sunday, December 6th, 1812, in the 74th year of his age. His funeral was attended on the Wednesday following by an unusually large concourse of people, who manifested their respect by the most affectionate grief. A sermon adapted to the occasion was delivered by the Rev. Henry Whitlock, assistant to the late Rector; and the burial service was performed, in an impressive manner, by the Right Rev. Bishop Jarvis, his old companion and friend. *Churchman's Magazine.*

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Extract from a Sermon, delivered December 9th, 1812, at the Funeral of the Rev. BELA HUBBARD, D. D. Rector of Trinity Church, in the City of New-Haven, by the Rev. HENRY WHITLOCK, Minister of said Church.

I rise to address my audience on a subject peculiarly sad and solemn. The earthly tabernacle of the venerable and beloved Rector of this church, lies here before us in ruins. The feet

which went about doing good, and the hands which administered to the poor and afflicted, are now bound with the fetters and manacles of death. The eye that beamed with cheerfulness and philanthropy is closed. The mouth which was open to edify, to console, to make glad, is now silent. The head, which has anxiously studied your eternal welfare, is now without sensation. The heart, which beat with the strong pulse of charity, compassion, and devotion, is now at rest. The face, which was illuminated with the splendour of intelligence, urbanity, and love, we shall behold no more. The excellent spirit, which dwelt in him, has removed to invisible regions. For these things we mourn; for these we weep. But our tears are unavailing—our loss is irretrievable. No more will he enter these sacred doors to preach the word of God, to break the bread of life, to bless the cup of salvation, and to pour forth his whole soul in worship. On this side the grave he shall not awake till the heavens be no more.

My dear brethren, we are now to deposit, in the grave, a body, which we trust will remain in the divine custody, until it come forth to the resurrection of life, and appear with Christ in glory. Our venerable friend has finished his journey through this troublesome world, in a good old age. That the time of his departure was at hand, the providence of God had given him unequivocal notice, which he clearly understood, and joyfully received. Standing on that eminence of prospect to which the Gospel had raised him, he looked back without repining, and forward with the most ardent hope. Forty and five years he has fed this flock with unremitting diligence, uniform fidelity, and the most tender solicitude. Under his ministry what numbers have been baptized, not unto Moses in the cloud and in the sea, but unto Christ, in the washing of regeneration, preparatory to the journey of the Christian life. He has fed his people, not with manna from heaven, nor with water from a rock, but with the body and blood of Christ, in the holy sup-

per. In his doctrine he has set forth the true bread which cometh down from heaven, and the living water springing up into everlasting life. In that perilous season, when the foundation of civil policy were, for a time, disturbed by the revolutionary contest, he did not desert his charge; and, though ardent in his political attachments, he was inoffensive in his deportment, and, by his prudence, forbearance, and watchfulness, he conducted his little flock in safety through a wilderness of difficulties, to a state of prosperity and enlargement. In a time of the most alarming distress this city ever experienced, he did not flee from his flock, but stood, with a holy courage, between the dead and the living, interceding that the plague might be stayed. With what activity of benevolence did he then administer even in temporal things, to the necessities of the sick, the afflicted, and the forsaken; and with what tender solicitude did he stand over the dying bed, assisting the departing Christian to trim his lamp, and go out to meet the Bridegroom! Most of you have observed with what fervid piety, and peculiar sensibility, he, at all times, performed the holy offices for the sick, the dying, and the dead. How many fatherless children and widows might attest, with tears of gratitude, that he visited them in their afflictions, and poured wine and oil into their bleeding wounds. How many poor and needy have rejoiced in that warmth of charity, with which he administered to their necessities. The resident stranger, and the occasional guest, have been honoured with his polite attention and primitive hospitality. He has been with you at all seasons, speaking the things pertaining to the kingdom of heaven, dwelling with emphasis on the glories and excellencies of the Church, the consistency of her doctrines, the primitive purity and efficacy of her sacraments, the beauty and magnificence of her worship, the propriety and venerable style of all her holy offices, and the apostolic institution of her government. He went about from house to house, weeping with those that wept, and rejoicing

with them that did rejoice; taking a lively interest in whatever was the happiness of mankind, reconciling those at variance, strengthening the ties of brotherly love, endearing the social relations, and enriching his conversation with the fragrance of charity, and the sweet savour of peace. Having served the Church of God almost half a century, he received the summons to go up and die, in prospect of the promised inheritance. During a long season of languishing, and the frequent paroxysms of a most disheartening and vexing distemper, he consoled himself with the firm belief, that his sufferings were precisely such as infinite wisdom and goodness had allotted for his particular case; and, therefore, he neither despised the chastening of the Lord, nor fainted under his severe rebukes. Whenever the terrors of death fell upon him, they were dispelled by a holy trust in that Divine Providence, which opened a safe passage through Jordan into the promised rest. He could, therefore, exclaim, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff comfort me." The same night in which he expired, and after his speech had become, for the most part, unintelligible with regard to his bodily wants, and his senses seemed nearly closed upon this world, he still recovered strength to join with us in the Lord's prayer, which he repeated with a clear and distinct voice, and concluded with a hearty *Amen*. We then proceeded to commend his soul into the hands of the Father of Spirits. Having lived in charity, he died in faith and hope, and has been gathered to his fathers in peace.

On the present occasion let us pay a tribute of respect to the memory of our much lamented father. He was a man of great vivacity of intellect, and genuine goodness of heart. His education, his sentiments, and his manners, were liberal. His conversation and deportment were easy and unaffected, always indicating good will, and generally exciting strong personal attachment. Having a ready discern-

ment of character, he knew how to please and instruct by "a word fitly spoken;" and was so courteous and kindly affectioned as to approve himself, even on a short acquaintance, an intimate friend. In conversation, his peculiar sensibility often manifested itself in sudden emotions, and by frequent interchanges of tears and smiles; it was like a cheerful sun brightening with his rainbow a weeping sky. With habits strongly social, he was an excellent companion, a warm friend, an affectionate husband, a tender parent, a kind brother, an obliging neighbour, and a real philanthropist. In his disposition, he was open, generous, hospitable, and without the least tincture of avarice. As a citizen, he had great urbanity of manners, liberality of sentiment, and condescension to men of low estate. As a parish minister he was faithful, assiduous, and affectionate; loving his people most tenderly, he was, in return, dearly beloved. A most endearing and well known trait in his character, was his tender concern for the poor and needy, with unremitting exertions for their relief. Strong in his attachment to the doctrines, government, and worship of the Church, he cherished a sincere good will towards all men, loving their persons while he discerned their errors, and exhibiting the admirable example of disagreement in principle, without the breach of charity in practice. His piety was lively, and his devotion fervent. Susceptible of the highest ecstasy from the impression of sacred music, he delighted, most rapturously, in the praises of the Lord: and we shall not soon forget with what enkindling energy and affecting solemnity he uttered the prayers, and with what emphasis and life he read the lessons in our public service. In the desk his power was universally acknowledged. His full heart was ever ready to his subject: the flowing tear, the changing voice, the involuntary pause, the impassioned recovery—manifested the deep emotion of his soul, and diffused through the sacred assembly, an overpowering sympathy, opening the understanding and arresting the heart. As a preacher, he was plain, practical,

and impressive. As a divine, he embraced, in full, the doctrines of the Protestant Episcopal Church, as expressed in her creeds, her articles, and her liturgy; these he believed to be scriptural, primitive, and truly evangelical; and as in his parochial instructions, he always spoke the language of the Church, he was happy in observing as great a uniformity of sentiment among his people, as can be expected in an age when there is such diversity of religious education. Having often seen the pernicious effects of a false, misguided zeal, he had a settled dislike to religious enthusiasm; believing that the power of Godliness is best promoted by a due attention to its form. On the whole, his character is enriched with so many good qualities as to be highly valuable, his "name is as ointment poured forth," and his memory as "the smell of a field which the Lord hath blessed."

Sacred to the memory of the Rev. BELA HUBBARD, D. D. Rector of Trinity Church, New-Haven. Born at Guilford, August 27th, 1739. He expired, in this city, December 6th, 1812, in the 48th year of his ministry, and the 74th of his age. Amiable in all the relations of life, he was an able, tender, and diligent pastor; the friend of the poor, and the comfort of the afflicted. Eminent for his charity, he was greatly beloved. After a long life of successful labour in the edification of the Church, he departed in faith and hope; ardent for the crown of righteousness. In testimony of their affectionate regard to the memory of their beloved pastor, a grateful people have erected this monumental stone.

FOR THE CHRISTIAN JOURNAL.

Shrewsbury Episcopal Society.

At a meeting of several of the members of Christ Church, Shrewsbury, on Whitsun-Tuesday, 1819, convened for the purpose of establishing a society auxiliary to the Episcopal Society of New-Jersey, the following constitution was adopted.

Art. 1. This society shall be auxiliary to the New-Jersey Episcopal Society for the Promotion of Christian Knowledge and Piety.

Art. 2. Every person who shall pay into the treasury the sum of seventy-

five cents annually, shall be a member of this society. Donors of eight dollars or more in one payment, shall be members for life. All the money collected is to be transmitted to the parent society, upon the condition of its returning one half the amount of the sum sent in Bibles, Prayer Books, Tracts, &c. as may be necessary.

Art. 3. The Rector of the churches of Shrewsbury and Middletown, shall be, *ex officio*, President of this Society.

Art. 4. There shall be elected annually a Vice-President, Secretary, Treasurer, and seven Managers, who, together with the President, shall form a Board of Managers for transacting the business of the society. They shall form their own by-laws, supply their own vacancies, and take such measures as they may judge best calculated to promote the objects of the society. A majority of them shall constitute a quorum to do business.

Art. 5. There shall be a stated meeting of this society on Whitsun-Monday of every year, when an annual report of the Managers shall be laid before the society; at which time also subscriptions shall fall due. Special meetings may be called whenever the Managers may direct, of which they shall give due notice.

Art. 6. No alteration shall be made in this constitution, unless it be proposed at a meeting of the society regularly convened, and be acceded to, at a subsequent meeting, by a vote of two thirds of the members present.

Officers for the ensuing year.

Rev. JOHN CROES, jun. *ex officio*, Pres.
JOSEPH VOORHEES, Vice-President.
LITTLETON WHITE, Treasurer.
BENJAMIN HOLMES, Secretary.

Anthony Holmes, Jacob White, Jacob R. Holmes, Samuel Holmes, jun. Woodward Dennis, Edmond West, Gabriel West, Managers.

The following interesting Character of a COUNTRY CLERGYMAN is extracted from the Wild Irish Boy.

WE entered the hall, which was filled with all the Protestant population in the neighbourhood, about forty persons. I knew how service was per-

formed in the country churches: the rector of the parish was absent, and I expected from the curate what may be expected from a man who, amid obscurity and indigence, has sullied and lost whatever he possessed in early life of the habits of a gentleman and scholar. The service was performed by a man who gave me new ideas of religion and its ministers for ever. Let me indulge in speaking a few words of this man, whose agency in my narrative may justify the digression.

His name was Corbett. He had been a curate six and forty years. He sought not to be any thing else. The religion he professed had taught him, "having food and raiment, to be therewith content;" and the same influence extending to his habits, had enabled him, by temperance and prudence, to obtain all he thought necessary in life.—He was married, and had a son whom himself had educated; and who, like himself, was in the ministry. When I speak of the effects of his mode of prayer and preaching, I speak of the effects I witnessed in the course of a constant attendance on him. He not merely read prayers, but he prayed, and with such deep and fervant feeling, with emphasis so obviously suggested, not by the art, but by the nature of supplication; with pauses so strongly marked by solemnity of recollection, and a suspension of the act, without a suspension of the feeling, that his congregation almost unconsciously joined in the responses, which were originally intended for their utterance, and felt the force of habit and indolence yield to the holy energy with which he poured out his petitions.

I never heard a man preach as he did. He was a scholar, to whom few I have ever met with were superior. He was a man delighting in conversation, in which, if light he could amuse, and, if argumentative, he could instruct more than any man I ever listened to. But in the pulpit, he laid aside the wisdom of words, and the weapons of fleshly warfare altogether. That he was a scholar you felt not; you felt not that he was a man of rich imagination, or of strong reasoning

powers; you felt not that he or his discourse could be referred to any class of mind or composition that could assist you to judge of them in a temporal sense. But you felt irresistibly that he was a believer, pleading with the power of conviction; that he was a religionist, speaking from experience, commending a life he lived, and a felicity he felt: that he spoke and acted on principles which, though beyond the range of existence, were not beyond the range of reality; principles which he made present and vivid, and substantial alike by the force of eloquence and the force of example. He was a speaker, who, of all others I ever heard, succeeded most in averting your attention from himself to his subject. It was long after his sermons had concluded, that you could think of the preacher: like the priest in the Jewish hierarchy—he disappeared in the cloud of incense himself sent up.

The christianity he preached, was such as a man would preach who abstracted from the influence of prejudice, and habit, and self wisdom, had sought his system in revelation alone, and found and formed it there. It was neither a frame of doctrinal niceties, curiously constructed, and totally unfit for use; nor a formulary of habitual observances, at which the constant attendance of the body may excuse the absence of the mind. It was a system, of which the principles were operative, in which opinion held its relation to practice; christianity was described as a dispensation exhibiting certain facts to the belief; and the belief, is subdued by these facts, suggesting the most important and active consequences to our minds and our lives. It may be thought there was something in this mode of representation too argumentative and consequential for the comprehension of a rustic audience—it was not so. Though his positions were strong and important, they were clothed in a language, whose peculiar and providential felicity is, that it is the universal language, the first language that religion talks to the ear of infancy, the language that genius reverences and

ignorance understands, the language of the poet and of the saint, the language of divinity and of the heart, the language of the scriptures.

He spoke as a father pleading with a wayward child; he spoke as a judge with a criminal, to confess and be forgiven; as a guide with a wanderer, to return and to rest.

When he finished his sermon, it was not with Cowper's "well-bred whisper." He appeared for some time engaged in prayer; an effusion of mind so solemn and deep, that most of the audience involuntarily joined in it; those who did not, were awed and silent. When he came down, and walked among us, though the thunder of his eloquence was hushed, his consequence spoke still. He had descended from the mount; but his visage retained the brightness of that high place. If I write of this man, I shall write volumes. When I could approach him, I introduced myself to him, solicited his acquaintance, and praised his discourse in those broken and tumultuous sentences, which are all that wonder and reverence leave us breath for.

He put by my praises with a courteous humility, that declined the common traffic of commendation for vanity.

FOR THE CHRISTIAN JOURNAL.

Messrs. Publishers,

THE business of writing for a public journal is altogether foreign from, and, perhaps, in strictness of propriety, does not comport with my humble station in society, or my usual avocations; yet I feel an invincible desire (and that desire has completely overcome whatever of modesty and diffidence I may possess) to express the high gratification I derived from the perusal of the Report of the Board of Directors of the *New-York Protestant Episcopal Sunday School Society*, published in the last number of your valuable Journal.

Having been once ardently attached to the gay and fascinating pleasures of the world, and having an experimental knowledge of the almost irresisti-

ble influence they have over the animated and fervent feelings of "the youth just starting into life," I cannot sufficiently admire and commend the Superintendents and Teachers of those Schools, for the noble and magnanimous devotion of their time and talents to the promotion of the best temporal and eternal interests of the rising generation. Can any thing present a more gratifying sight to man, or be more acceptable to heaven, than the avidity with which our youth, of both sexes, who possess the most abundant means of procuring and enjoying the various pleasures and gratifications of life, voluntarily enroll themselves as the preceptors and benefactors of children drawn from the abodes of poverty, ignorance, and depravity? Misanthropic and frigid indeed must be that heart, if the contemplation of such a scene will not warm it into enthusiastic admiration. Noble, generous youth, while you erect to yourselves an imperishable monument—while you shed a brilliant lustre upon the human character, you are conferring benefits and blessings, infinite in value, upon the heretofore neglected sons and daughters of poverty, wretchedness, and vice; and I doubt not that in the "great day of the Lord," when "every man's work will be tried of what sort it is," many of your pupils will, with joyful lips and grateful hearts, bear testimony to your pious and assiduous care in preparing them, by example and instruction, for the enjoyment of that never-ending felicity and glory which is reserved in heaven for all the faithful followers of the Lamb slain for the sins of the world. Go on, pious, excellent youth; you cannot want motives to perseverance while there is a single dwelling in our city whose inmates are ignorant, depraved, and without that "righteousness which hath the promise of the life that now is, and that which is to come;" while you daily witness the salutary effects of your benevolent exertions, or while you enjoy the unspeakable satisfaction of knowing that your "work of faith and labour of love" will be acknowledged and awarded by HIM that sitteth upon

the throne, and judgeth the hearts and actions of men.

Among the officers of the institution I recognize the names of several of our most worthy citizens, particularly that of the venerable Col. Platt. Although advanced in the vale of years; at a season of life when the fervency and ardour of youthful feelings have generally subsided into a calm and gentle current, we behold this meritorious revolutionary officer devoting himself to the cause of Sunday school instruction, with all that energy and intrepidity of feeling that we are told characterized the morning of his life, while serving in that army which, under the smiles of a gracious Providence, achieved the independence of his country. Fathers in Israel, what a noble example—how pre-eminently worthy your imitation—what a decisive and salutary influence must such examples have upon your sons and daughters, in conducting them in the “way wherein they should go!”

Having penned a few of the many reflections that occupied my mind after reading the report, permit me to trespass for a moment longer while I propound the question, Why are not all the schools connected with the several Episcopal Churches in this city united together under the direction of this society, and the members of “our Zion” estranged from each other in this excellent and Christian work? To this interrogation it is replied by some, That the Episcopal Schools not now in union with this society were formed under the auspices of the “Sunday School Union Society,” anterior to the formation of an Episcopal Society; that, therefore, they are bound to remain under its direction; and that a separation, under any circumstances, would be almost a wanton violation of those kind, amiable, and charitable feelings by which Christians of different denominations are bound together. I cannot but express my respect and esteem for these feelings. They bespeak mildness and amiability. But are they indulged upon correct principles? Have they a proper direction? Is a separation in any degree incompatible with the most affectionate, cor-

dial, and liberal feelings of good will towards other denominations? Is an exclusive attachment to principles we confidently believe are true, and scripturally founded, at all inconsistent with that “charity that hopeth and believeth all things?”

But are there not reasons for a separation cogent and imperious? In my humble opinion there are, and I beg leave to state at least a few of them.

It is well recollected, that when the subject of Sunday Schools was first introduced to, and claimed the attention of the Christian public in this metropolis; that while their great utility and perfect practicability in countries possessing a superabundant and indigent population, was admitted on all hands; yet there were many who could not at once bring themselves to believe that in a country like ours, with a comparatively thin population, enjoying so abundantly and munificently the benefit of free, common, and parochial charity school education, the Sunday School system could be productive of any substantial benefit, for want of the proper subjects for instruction. This sentiment prevailed extensively among Episcopalians, (who could not be supposed indifferent for other and less worthy motives, for their fathers and elder brethren of the Church of England were the first to begin, and have since unremittingly cherished the system) and it is confidently believed was the operative reason why the “Protestant Episcopal Sunday School Society” did not spring into being as soon or sooner than the “Sunday School Union Society.” Meanwhile the experiment is made, a number of parochial schools are formed, including a few Episcopalians. The success of that experiment far exceeded the hopes and calculations of the most sanguine, and entirely revolutionized and settled the opinions of the heretofore incredulous and sceptical.

Was this incredulity and scepticism unreasonable? Certainly not. While a liberal portion of praise is deservedly awarded to other denominations for having taken the lead in the glorious

race, justice demands the same for Episcopalians, who have followed the example with the most substantial and brilliant success. Witness the first and second Annual Report of their General Society. After the formation of the Episcopal Society, was it not both rational and natural to expect that the parochial schools of that denomination would have at once united with it, on the principle of preference to their own "household of faith?" Would they have sacrificed a single advantage by separating from the one, for which they would not have been most abundantly requited by a union with the other? Does Christian charity require of us a stronger feeling of attachment to those who are comparatively strangers, than to those of our own family, our kindred, our friends? I trust that intelligent minds will not charge me with the odious sin of bigotry if I answer in the negative. Again I aver my esteem for the amiable feelings of those of the contrary opinion, while I again confidently repeat the declaration of my conviction, that those feelings are improperly directed.

In remarking further upon this subject, I will speak of it with reference to the probable duration and efficient operation of the "Sunday School Union Society," and the benefits that will result to the Episcopal parochial schools now in union with that society, from their being united under the direction of the General Episcopal Society.

It is believed to be a perfectly sound and generally acknowledged principle, that all associations, as well religious as political, composed of different and discordant materials, possess in themselves a principle that infallibly tends to dissolution. In the ardency of desire to do good, men of opposite opinions, feelings, and habits, associate together for the better accomplishment of an important object. They forget that an equality of influence cannot be obtained, and that it is in the nature of things impossible to prevent the ascendancy of the larger party. The minor parts of which the whole is composed, from the jealousy

inherent in the nature of man, become dissatisfied and indifferent; the system of measures becomes enervated; and, finally, the association is consigned to the "tomb of the Capulets." Its different members commence anew on the natural principle of unity in opinion as well as in object, and act with steady, energetic, and durable effect. How many of those catholic associations have been created and dissolved since the formation (upwards of a century ago) of the "Society for Propagating the Gospel in Foreign Parts," composed exclusively of Churchmen!

When the whole machinery of the system operates upon the principle of unity in opinion, mode of worship, instruction, discipline, and object, a healthful, vigorous energy will prevail; and success, with the use of ordinary means, will infallibly result. This declaration is fully exemplified in the successful and harmonious operation of the "Protestant Episcopal Sunday School Society." This society supplies the various wants of its particular schools with promptitude; and the "Auxiliary New-York Bible and Common Prayer Book Society" consider them as primary objects of their benevolence in the gratuitous distribution of Bibles and Common Prayer Books.

In conclusion. I cannot but indulge the hope, that the period is not far distant when the "Protestant Episcopal Sunday Schools" will exhibit the cheering and gratifying sight of "Jerusalem at unity with herself," in principle and action; and that leaving others to proceed in the good work in their own way, they will unitedly pursue a steady and undeviating system of Sunday School instruction, that will comport with the peculiar and distinguishing principles of our excellent Church.

A TRUE CHURCHMAN.

New-York, 3d Aug. 1819.

We insert the above, confident that our readers will participate in the pleasure we have derived from the vein of piety and zeal that distinguishes it; and in full persuasion of the soundness and correctness of its

principles. We would confirm the latter by the authority of the venerable senior Bishop of our Church, the Right Rev. Dr. White, of Pennsylvania. In a sermon preached by him at the assembling of the Sunday Schools of the Protestant Episcopal Church in the city and liberties of Philadelphia, he gives his opinion at large in the following terms.

"Another reason of resort to the medium of the press, was the giving of the greater notoriety to the opinion of the preacher—and, he may add, of his Rev. Brethren, so far as is known to him—that without condemning Sunday Schools in any other form than that preferred by them; and even with the acknowledgment, that in relation to some objects of charitable regard, there may laudably be a departure from that recommended; they wish to inculcate its resting as a duty on their own Church, to provide that the improvement in question, and every other which may be devised, be made subservient to the educating of the children of her poorer members in the doctrines of the Gospel, as they appear in her institutions. Further, it being a matter of notoriety, that a considerable proportion of the poor of the city are detached from the profession of religion in any form; and care of their spiritual interests being a debt lying on professing Christians generally; this Church ought not to be backward to take a reasonable share of it on herself." *Pref.*

"This leads to the mention of a serious contest in the same country [England]: some persons advocating the plan of indifference to the opinions of one Christian denomination or another. The clergy, awake to the tendency of this suggestion, took measures to add the new species of charitable institution, to the immense mass of schools of the old description, which have been for ages the ornaments and nurseries of their Church.

"It has happened that, with the expedient of Sunday Schools, there has crossed to this country the same question as to the conducting of them: and the opinion of your preacher being decidedly in favour of the principle

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adopted by the English clergy, and acted on in the formation of the schools assembled in our presence, it may be proper in him briefly to assign his reasons.

"There would be a good reason, if no other could be assigned, in the difficulty of acting on the opposite principle with consistency; which appears from this, that the prominent favourers of the plan have been found continually swerving from it, either insensibly or by design; and insinuating their particular dogmas under the shelter of a fancied liberality. This is a fact, of which unequivocal evidence might be produced, if it were a proper time and place.

"But it is more important to contend, that the principle cannot be acted on in the work of education, consistently with fidelity to the gospel ministry. Let it not be imagined, that there is here advocated the occupying of the infant mind with the thorny questions of scholastic theology. Our short catechism is as free from this as any composition under the same name; and yet, if it should undergo a purgation, to accommodate it to the whimsical scheme proposed, there is scarcely a doctrine of the Christian revelation which must not give way to the pretended improvement in education.

"It is, therefore, with satisfaction, that your preacher perceives the plan preferred by him, to be acted on by the religious denominations of this city in general. But while he would consider the Church to which he belongs, if she should be inattentive to the crisis, as wanting in an important point of duty; yet, if there be any young persons who would be untaught on the plan preferred, so highly does he conceive of the importance of the elements of reading, as to approve of their being taught on a plan less desirable. On this account he has interested himself, during the last 27 years, in a school of that lower grade of merit; the utility of which has been felt; and, it is to be hoped, will retain the patronage of the public.

"The schools of the opposite description have not only the advantage

of more enlarged instruction in religion than can be engaged in by the others, but that of bringing the instructed children to the churches: thus accomplishing one of the best uses of Sunday Schools—the preventing of much disorder, on that day in particular, in the streets.

“Under this view of the subject, your clergy have, from the beginning, encouraged, and will continue to do what is in their power, to promote the object of the zeal of those respectable individuals of both sexes, who have condescended to bestow their gratuitous exertions on this field of labour. For it is in these local associations that the great object is to be accomplished; so that when we patronize a combined society of our communion, it is for the purpose of giving a greater effect to the others, by the creating of a more general interest; and through that medium, by the creating of such pecuniary resources as are equal to the very moderate demand of this cheapest of all expedients for the improving of the condition of the poor.”

The same prelate has twice brought the subject before his clergy in his conventional addresses. In 1818 he thus expressed himself:—“It is my earnest recommendation that whatever efforts may be put forth by my Rev. Brethren for the extending of this species of beneficent institution, the instruction of them embrace the principles of Christian faith and worship as maintained in this Church, and be under the control of its ministry. There is an apparent liberality in the contrary scheme; but it is never consistently acted on, so far as my knowledge extends. If it should be acted on, there must be a surrendry of Christian verity.”

At the late Convention he repeated the same sentiment in nearly the same words.*

The last Days of the venerable BEDE.

(From the Christian Observer for April, 1819.)

I HAVE been reading, with much interest, a work, the second volume

* See the last number of the Christian Journal, page 250.

of which is just published, entitled, “*Horæ Britannicæ; or, Studies in Ancient British History; containing various Disquisitions on the national and religious Antiquities of Great-Britain.* By John Hughes. 1818, 1819.” The following narrative of the last days of the venerable Bede, as given in that work, may prove interesting to your readers.*

I am, &c. R. E.

“The account given of the last moments of the venerable Bede, by one

* Bede or Bede, surnamed the Venerable, was born at Wearmouth or Jarrow, in the county of Durham, and, from his earliest years, educated in the monastery of St. Peter. The monastic life gave him the opportunities which he so ardently desired, his time was devoted to the severest studies, and his name and learning became so respectable, that pope Sergius in vain solicited his presence at Rome. He was courted by the most learned of his countrymen, and particularly by Egbert, bishop of York, to whom he wrote, in the last years of his life, an epistle, valuable for the curious statement which it gives of the ecclesiastical affairs of the times. Confinement and application at last overpowered his constitution; but though labouring under the complicated weight of a consumption and an asthma, he continued occasionally to impart instruction to the monks of the monastery, till he expired, 26th May, 735, aged 63. His remains were deposited at Jarrow, but afterwards removed to Durham, and placed with those of St. Cuthbert. Of his writings, which were all composed in Latin, the most celebrated were his Ecclesiastical History, from the time of Julius Cæsar to his own age, collected from the annals of convents and ancient chronicles—his Commentaries on Scripture, &c. His works were so universally admired, that not only his countrymen, but foreigners, were loud in his praises. Some, however, have severely attacked his literary character. He certainly possessed all the puerile credulity of the times; he indulged in the relation of legendary miracles. He wrote, says du Pin, (tome vi. p. 88) with surprising facility, but without elegance, art, purity, or reflection; and, though his style is clear, he appears to be a greater master of learning than of judgment, or true critical taste. He was, however, according to Camden, Bale, Pits, and others, a man of superior powers of mind, and he shone like a meteor in the darkness of a barbarous age. So valuable were his writings considered, that a council ordered them to be publicly read in churches.

of his own scholars, is so very affecting, and displays so high a strain of devotion, that I think proper to annex it to the concluding papers of this volume, as an eminent instance of the peaceable and happy consummation of a good man's days." "See with what peace a Christian can expire!"

"The ancient narrative states, that about two weeks before Easter, he was much troubled with a difficulty of breathing, yet without pain; so that he led his life cheerful and rejoicing, employing his time in devout exercises, until the day of our Lord's ascension, which was that year on the first of the calends of June. He daily read lessons to his scholars, and spent what remained of the day in singing Psalms: he also passed all the night waking in joy and thanksgiving, unless when a short sleep prevented it; but awaking, he presently repeated his wonted exercises, and ceased not to give thanks to God, with hands expanded. He sang Antiphons, says the narrator, according to ours and his custom; one of which is, *O glorious King! Lord of hosts! who triumphing this day, didst ascend above all the heavens, do not forsake us orphans; but send down the promised Father's Spirit of truth upon us.* Hallelujah. When he came to the words *do not forsake us*, he burst out into tears, and wept much; and, when in an hour after he began to repeat what he had commenced, we wept with him; by turns we read, and by turns we wept; nay, we always read with tears. He often said and repeated, *That God scourges every son whom he receiveth*; and much more out of the Scripture; as also the remark of St. Ambrose, *I have not lived so as to be ashamed to live among you; nor do I fear to die, because we have a good God.* During these days he laboured to compose two works, well worthy to be remembered, besides the lessons we had from him, and singing of psalms; that is, he translated the Gospel of St. John into our own tongue, the Anglo-Saxon, for the benefit of the church; and some collections out of the book of notes of Bishop Isidorus, saying, *'I will not have my scholars read a falsehood,*

and to labour herein after my death, without any advantage.' This is one of the earliest accounts we have of any vernacular version of the Scriptures in Britain; and it shows that Bede had no mind to keep the word of God locked up in a foreign tongue. When the *Tuesday* before the ascension of our Lord came, he began to be more vehemently seized with difficulty of breathing, and a slight swelling appeared in his feet; but he passed all that day pleasantly, and dictated now and then, saying, *'Go on quickly, I know not how long I shall hold out, and whether my Maker will soon take me away.'* But to us he seemed well to know the time of his departure; and so he spent that night waking in thanksgiving; and the morning appearing, that is, *Wednesday*, he ordered that we should speedily transcribe what he had begun to pen; and this done, we walked till the third hour in procession, in honour of the saints, according to the custom of that day. One of us remained with him, who said to him, *Most dear master, there is still one chapter wanting: do you think it troublesome to be asked any more questions?* He answered, *It is no trouble: take your pen, and make ready, and write fast.* This he did; but at the ninth hour he said to me, *Run quickly, and bring the priests of our monastery to me.* He then spoke to every one, admonishing and entreating that they would carefully say masses and prayers for him, which they readily promised; but they all mourned and wept, especially because he said, *They should no more see his face in this world.* But they rejoiced when he said further, *It is time that I return to him who formed me out of nothing: I have lived long: my merciful Judge well foresaw my life for me: the time of my dissolution draws near, for I desire to be dissolved and to be with Christ.* Having said much more, he passed the day rejoicing till the evening; and the above-mentioned youth said, *Dear master, there is one sentence not yet written.* He answered, *Write quickly.* Soon after, the young man said, *The sentence is now written.* He replied, *Well, you have*

said the truth. It is ended. Receive my head into your hands; for it is a great satisfaction to me to sit facing my sacred spot, where I was wont to pray, that I may also, as I sit, call upon my Father. Being lifted out of bed, and supported sitting upon the floor, he then sang, *Glory be to the Father, and to the Son, and to the Holy Ghost*, and immediately breathed his last.

"All that beheld this blessed father's death said, they had never seen any other expire in so much devotion and tranquillity: for as long as his soul continued in the body, he never ceased, with uplifted hands, to give thanks to the true and living God."*

"Such," adds Mr. Hughes, "is the account of the happy exit of one of the greatest men of the Christian church, within his age and country. We may, perhaps, discern some tincture of superstition in his desiring masses to be said for him: but there is no mention of purgatory; no fear of death; no application to the intercession of saints, nor use of the extreme unction. So much ardent piety and devotion, in conjunction with unflinching regard for literature, are seldom instanced, even in a purer age of the church."

The private cell or study of Bede was in existence even to the age of the Reformation, for Simon Dunelmensis mentions, as being shown in his day, "that little mansion of stone where he was accustomed to sit, to meditate, to read, to dictate, and to write;" and it remained entire to the days of Leland, who speaks of it as a building low in its pitch, small in its size, and vaulted in its roof; containing an altar, although by that time neglected, "yet bearing in the middle of its front a piece of serpentine marble, inlaid into the substance of it." It is observed by Mr. Whitaker, that the rude oaken chair, called Bede's, was in existence in the year 1745, and had nearly been burnt as a popish relic, by an overheated mob. This being mentioned in a provincial newspaper, when Whitaker was then a boy of ten years old, made such a deep impression on his

mind, as afterwards to excite in his youthful but vigorous fancy, that strong predilection for antiquarian studies which, in his mature age, broke forth with such strength and brilliancy.

FOR THE CHRISTIAN JOURNAL.

The following extracts are taken from Bishop BULL's "*Visitation Sermon concerning the great Difficulty and Danger of the Priestly Office*;" a discourse which may be profitably read by every candidate for holy orders in our Church. J.

Polemical or Controversial Divinity

Is *Theologia armata*, or that part of divinity which instructs and furnishes a man with necessary weapon to defend the truth against its enemies. Now, the good shepherd's office is not only to feed his sheep, but to secure them from the wolves, or else his care in feeding them serves only to make them the fatter and richer prey. And therefore St. Paul (Titus i. 9.) requires that the teacher should be able, both by sound doctrine to exhort his hearers, as also to convince or refute the gainsayers or opposers. *Hæc non sunt τὸ τυχοῦλος* (as Grotius well glosseth on the text) every man cannot do this, and yet every teacher must. The times wherein we live do much heighten the necessity of this study: for we may enforce the duty on all teachers by the same melancholy argument that St. Paul doth in the fore-mentioned text. The teachers (saith he) must be able to convince gainsayers. Why so? He gives the reason, i. 10, 11. *There are many unruly and vain teachers and deceivers, &c. whose mouths must be stopped; who subvert whole houses, teaching those things which they ought not. These unruly and vain teachers, these deceivers, were never certainly in a greater number than now they are. These men's mouths must be stopped—there is a necessity for it; for otherwise they will subvert whole houses, yea, and pervert whole parishes. Not that we have any hopes, in this age, to stop the mouths of our opposers, so as to make them cease speaking (for bawl they will to eternity, they are, as the apostle some where speaks, unreasonable men,*

* Preface to Stevens' Translation of Bede.

that understand not, admit not of any topics; no argumentation, though never so convincing, will make them give back;) but so, at least, as that they shall be able to speak little to the purpose, so as to satisfy sober, humble, docible persons, who have not passionately espoused an error; or, to speak in the apostle's phrase, *that are not given up to strong delusions, to believe lies, that they may be damned.* In a word, our fate in these days is much like that of the re-builders of Jerusalem after the captivity, that were necessitated *every one*, with one of his hands to work in the building, and with the other to hold a weapon. Neh. iv. 17. With one hand we must build up our people in the doctrine of piety; with the other we must resist heretical opposers, who otherwise will demolish as fast as we build.

Of a Knowledge of the Holy Scriptures.

I have all this while spoken nothing of the *Holy Scriptures*, that deep and unsearchable mine from whence the divine is to fetch all his treasures. From hence he is to borrow the principles of all *theology*, positive, polemic, moral, casuistical; and, therefore, it is evident that unless he be well studied in these, he must needs be defective in all the rest. He must needs be a weak *divine* that is not *mighty in the Scriptures*, as it is said of *Apollos*, Acts xviii. 24. And, Lord, how many things are necessary to give a man a right understanding of these sacred writings? I confess we are fallen into a very confident age, wherein to interpret Scripture is counted the most obvious and easy thing; and every mechanic, that scarce understands common sense, will venture on the expounding of these mysterious books. We have so childishly departed from the error of the *Romish* church, in asserting an inexplicable obscurity of the Scriptures, even in things necessary, that for fear of this *Charybdis* we are swallowed up in as dangerous a *Scylla*, to make the Scriptures even despicable and contemptible. For, as *Nazianzen* truly saith, *that which is thus easily understood,*

is generally with as much ease slighted and contemned. But we know who they are, *who run from one bad extreme into another.* For it is certain, that rightly to understand the Holy Scriptures is a very difficult thing, especially for us who live at so great a distance from those times wherein they were written, and those persons and churches to whom they were directed. It is no slender measure of the knowledge of *antiquity, history, physiology*, that is requisite to qualify a man for such an undertaking. They know nothing of the Scriptures that know not this. And therefore those unlearned and ignorant men that venture on the *exposition of Scripture*, being perfect strangers to these parts of learning, must of necessity wrest them to their own and their hearers destruction.

Bonus Textualis, bonus Theologus.

I cannot but take notice of that common axiom, *a good textuary is a good divine*; and to observe that it is most true if rightly understood; if by a *textuary* we mean him who hath not only a *concordance of Scripture* in his memory, but also a *commentary* on them in his understanding, who thinks it not enough to be ready in alleging the bare words of Scripture, with the mention of chapter and verse where it is written, unless he know the sense and meaning of what he recites. The former every illiterate sectary is able to do, who can quote Scripture by dozens and scores, the tithe whereof he understands not, and are little to his purpose. The latter is the proper commendation of the *divine*. Without this grain of salt, the *aphorism* but now mentioned, most justly falls under the severe censure of our learned *Prideaux*: *a good textuary is a good divine, say many who understand not, mind not, either the text, or divinity, or goodness.*

Remark.

A PERSON of the greatest abilities is liable to error, but he who blazons it without delicacy or politeness, affords a much stronger proof of his vanity than of his knowledge. *Chateaubriand.*

*General Introduction to the FAMILY
BIBLE now publishing in this city by
T. & J. Swords.*

The passages in brackets are added to this edition.

[*Account of the Bible, and of the English Translations of it.*]

THE Bible is the only authentic source from which we can derive instruction concerning the various dispensations of God to mankind, and the duties required of men by their Creator. The word 'Bible,' literally signifies book; and the word 'Scriptures,' writings: but these words are now, by way of eminence and distinction, applied exclusively to those sacred compositions which contain the revealed will of God. The words 'Scriptures' and 'Scripture' occur in this sense in the Gospels, Acts, and Epistles; whence it is evident, that, in the time of our Saviour, they denoted the books received by the Jews as the rule of their faith. To these books have been added the writings of the Apostles and Evangelists, which complete the collection of books acknowledged by Christians to be divinely inspired. The Bible, or the Book, the book of books, was used in its present sense by the early Christians, as we learn from St. Chrysostom.

The Bible is divided into two parts, the Old and the New Testament. The Apostle St. Paul, at 2 Cor. iii. 6 and 14, calls the dispensation of Moses "the Old Testament," and the dispensation of Christ "the New Testament;" and these distinguishing appellations were applied by the early ecclesiastical authors to the writings which contain these dispensations. The Greek word, translated 'testament,' occurs in Scripture both in the sense of a testament or will, and in that of a covenant, Heb. ix. 16. Gal. iii. 15. It seems less properly applied to the ancient Scriptures in the former sense, since the death of Moses had no concern whatever in the establishment or efficacy of the Jewish religion; but, in the latter sense, it very properly signifies the covenant between God and his chosen people. The same word, when applied in the sense of a testament to the books which contain the

Christian dispensation, may refer to the death of Christ, which forms an essential part of his religion; but even in this case, it would perhaps have been better translated by the word 'covenant,' as referring to the conditions on which God is pleased to offer salvation to his sinful creatures, through the mediation of his only Son Jesus Christ. *Bp. Tomline.*

The books of the Old Testament were originally written in Hebrew, those of the New Testament in Greek.

The principal translation of the Old Testament into the Greek language, is that which is called the Septuagint. This name is derived from the Latin word Septuaginta, Seventy, the version being related to have been made by seventy or seventy-two interpreters. It is recorded that, about the year before Christ 277, Ptolemy Philadelphus, being intent on forming a great library at Alexandria, in Egypt, sent to Eleazar, the high priest of the Jews, to request a copy of the Law of Moses; and, as he was ignorant of the Hebrew tongue, he further desired that some men of sufficient capacity might be sent to translate it into Greek. The messengers who went upon this errand, and carried with them many rich presents for the temple, were received with great honour and respect, both by the high priest and all the people; and having received a copy of the Law of Moses, and six elders having been assigned out of each tribe (seventy-two in all) to translate it, returned to Alexandria. Upon their arrival, the elders betook themselves to the work, and first translated the Pentateuch, afterwards the rest of the Old Testament, into Greek. Whatever may be thought of the truth of this story, it is certain that the translation called the Septuagint, was held in esteem and veneration almost equal to the original, and was not only used by the Jews in their dispersion through the Grecian cities, but approved by the great Sanhedrim at Jerusalem, and quoted and referred to by our blessed Saviour and his Apostles.

The Latin translations of the Bible were, in early times, extremely numerous, but they were chiefly made

from the Septuagint, and not from the original Hebrew, until St. Jerome, who was well versed in the Hebrew language, observing the errors of the many Latin translations, and their frequent disagreement with the original, undertook an entirely new translation, and with great care and exactness translated from the Hebrew all the Old Testament, except the Psalms. This translation of St. Jerome was not universally received in the Church; and at length another, which was composed of this and some former translations, and which is called by the Romanists The Ancient Vulgate, came into general use. The Romanists pretend that this Vulgate translation is the very same with St. Jerome's, and that, whatever variations may be found, they were occasioned by the negligence of transcribers. However this may be, it cannot be denied that it has considerable faults, that it abounds with barbarous words, and that in many passages, the sense of the original is corrupted, and in some, entirely lost. Still the Council of Trent thought fit to declare that "the same ancient and Vulgate Version, which has been approved and used in the Church for many ages past, shall be considered as the authentic Version in all public lectures, sermons, and expositions, which no one shall presume to reject, under any pretence whatever."

It is impossible to ascertain, with any exactness, how soon there was a translation of the Holy Scriptures into the language of the inhabitants of Britain. The earliest, of which we have any account, is a translation of the Psalms into the Saxon tongue by Adhelm, the first bishop of Sherborne, about the year 706. Egbert, bishop of Lindisfern, who died in the year 721, made a Saxon version of the four Gospels; and not long after, Bede translated the whole Bible into that language. There were other Saxon versions of the whole or parts of the Bible of a later date; and it appears, indeed, that new translations were made, from time to time, as the language of the country varied; but when the popes of Rome had established

their spiritual tyranny in this as well as in other countries of Europe, they forbade the reading of these translations; and in the fourteenth century the common people had been so long deprived of the use of the Scriptures, that the latest of the translations were become unintelligible. Wickliff, therefore, who was a strenuous opposer of the corruptions and usurpations of the Church of Rome, and from whom we are to date the dawn of the Reformation in this kingdom, published a translation of the whole Bible in the English language then spoken; but not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals, he made his translation from the Latin Bibles, which were at that time read in the churches. So offensive was this translation of the Bible to those who were for taking away the key of knowledge, and means of better information, that a bill, we are told, was brought into the House of Lords, in the 13th year of Richard the Second, and in the year of our Lord 1390, for the purpose of suppressing it; on which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: 'We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language.' At the same time he declared, in a very solemn manner, 'That he would maintain our having this law in our own tongue against those, whoever they should be, who brought in this bill.' The bill, through the influence of the Duke, was rejected; and this success gave encouragement to some of Wickliff's followers to publish another, and more correct, translation of the Bible. But in the year 1408, in a convocation held at Oxford, by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of Holy Scripture into English, by way of a book, or little book, or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliff, or since his death." This constitution led the way to great persecution; and many persons were

punished severely, and some even with death, for reading the Scriptures in English.

In the reign of Henry the Eighth, William Tyndal, a favourer of the reformed doctrines, which were then making a rapid progress, was compelled by the Romish priests to leave England. After travelling for some time in Germany, where he became acquainted with Luther and other learned men, he settled at Antwerp; and with the assistance of John Fry or Fryth and William Roye, he translated the New Testament from the original Greek, and printed it, with some short glosses, or comments, without a name, at Hamburgh, or Antwerp, about the year 1526. This was the first printed edition of any part of the Holy Scriptures in the English language. The impression was sent over to England; and the eagerness which was generally shown by the people, to read the Gospel in the vulgar tongue, quickly excited alarm among those who were devoted to the Romish Church. Sir Thomas More, Lord Chancellor, and Tonstall, Bishop of London, caused all the copies they could purchase or procure, to be burnt at St. Paul's Cross; and the selling or dispersion of them was prohibited under heavy penalties. In the mean time Tyndal, with the assistance of Miles Coverdale, undertook the translation of the Old Testament, and published the Pentateuch at Hamburgh, in the year 1530, with prefaces reflecting upon the English bishops and clergy; and in the same year he published a more correct translation of the New Testament. In 1531, he published an English version of the Prophet Jonah. He was proceeding in the translation of the other books, when he was seized and imprisoned by the Emperor, through the influence of King Henry the Eighth and his ministers; and in the year 1536, he was put to death at Villefont, near Brussels, in consequence of a decree made in an assembly at Augsbourg.

In the year 1531, George Joye, an English refugee, published at Strasburg, a translation of Isaiah; and in the year 1534, he published at Ant-

werp, a translation of the Prophecies of Jeremiah, and of the Psalms, and of the Song of Moses.

In the year 1535, Miles Coverdale published, in folio, the first English translation of the whole Bible, and dedicated it to King Henry the Eighth. It was probably printed at Zurich; and though it passed under the name of Coverdale only, it is generally supposed that great part of the work was performed by Tyndal, before he was imprisoned, and that his name was not mentioned because he was then under confinement.

Those who were adverse to any translation of the Scriptures, not daring openly to avow their principles, complained of the inaccuracy of Wickliff's and Tyndal's translations; and on that ground objected to the use of them: but, on the other hand, it was contended by the friends of the Reformation, that, if these translations were erroneous, care should be taken to publish one more faithful. In the year 1535, Cranmer, who had been advanced to the see of Canterbury two years before, and whose endeavours to promote the cause of the Reformation were unremitted, had sufficient interest to procure a petition from both houses of convocation to the King, requesting that he would allow a new translation of the Scriptures to be made. Henry consented; and Cranmer, dividing an old English translation of the New Testament into nine or ten parts, distributed them among the most learned bishops and others, requiring that they should return their respective portions, corrected and amended, by a certain day. Every one sent his part at the time appointed, except Stokesly, Bishop of London, and his positive refusal to have any concern in the business seems to have put a stop to the work for the present. However, early in the year 1536, Lord Cromwell, Keeper of the Privy Seal, and the King's Vicar-general, and Vicegerent in Ecclesiastical Matters, published injunctions to the clergy, by the King's authority, of which the seventh was "that every parson or proprietary of any parish church within the realm, before August the first,

should provide a book of the whole Bible, both in Latin, and also in English, and lay it in the choir, for every man that would to look and read therein; and should discourage no man from reading any part of the Bible, either in Latin or English, but rather comfort, exhort, and admonish every man to read it as the very word of God, and the spiritual food of man's soul."

In the year 1537, a folio edition of the Bible was printed by Grafton and Whitchurch, at Hamburgh or at Paris, more probably at Hamburgh: it varied but little from Tyndal's and Coverdale's translation; and the few emendations and additions it contained were supplied by John Rogers, who superintended the publication, and assumed the name of Matthews: hence this is always called *Matthews's Bible*. A copy of this book was presented by Cranmer to Lord Cromwell, with a request that he would obtain the King's permission for the free use of it among his subjects; and it appears that the royal license was granted through the application of Cromwell.

In the year 1538, an injunction was published by the Vicar-general, "ordering the clergy to provide, before a certain festival, one book of the whole Bible of the largest volume in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort and read it;" and in the same year a royal declaration was also published, which the curates were commanded to read in their several churches, informing the people, "that it had pleased the King's Majesty to permit and command the Bible, being translated into their mother tongue, to be sincerely taught by them, and to be openly laid forth in every parish church." "It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the more learned, and those who were noted lovers of the Reformation, but generally all over England, among all the common people, and with what greediness God's word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the

book, and busily read it, or heard it read; and many elderly persons learned to read on purpose."

In 1538, Grafton obtained leave from Francis the First, King of France, through the intercession of Henry the Eighth, to print an English Bible at Paris, on account of the superior skill of the workmen, and the comparative goodness and cheapness of the paper. But this royal permission did not prevent the inquisitors from summoning before them the French printers, the English employers, and Coverdale, who superintended the work; and the whole impression, consisting of 2,500 copies, were seized, and condemned to the flames. Some few copies only were saved; but the English proprietors of this undertaking found means to carry with them to London the presses, types, and printers.

In 1539, Grafton and Whitchurch printed, at London, the Bible in large folio, under the direction of Coverdale and patronage of Cranmer, containing some improvement of Matthews's translation: this is generally called the *great Bible*, and it is supposed to be the same which Grafton obtained leave to print at Paris. There were several editions of it, and particularly one in 1540, for which Cranmer wrote a preface, showing, that "Scripture should be had and read of the lay and vulgar people;" hence this edition of 1540 is called *Cranmer's Bible*. In this year the curates and parishioners of every parish were required, by royal proclamation, to provide themselves with the Bible of the largest size, before the feast of All Saints, under a penalty of forty shillings a month; and all ordinaries were charged to see that this proclamation was obeyed. A brief, or declaration, was published to the same effect in the year 1541; but after that time the influence of the popish party increased both in parliament and with the King, and Cranmer's exertions were frustrated by the opposition of Gardiner and other popish Bishops. In the year 1542, it was enacted by the authority of parliament, "That all manner of books of the Old and New Testament, of the crafty, false, and untrue trans-

lation of Tyndal, be forthwith abolished, and forbidden to be used and kept; and also that all other Bibles, not being of Tyndal's translation, in which were found any preambles or annotations, other than the quotations or summary of the chapters, should be purged of the said preambles or annotations, either by cutting them out, or blotting them in such wise that they might not be perceived or read; and, finally, that the Bible be not read openly in any church, but by the leave of the King, or of the ordinary of the place; nor privately by any woman, artificers, apprentices, journeymen, husbandmen, labourers, or by any of the servants of yeomen or under;" but, through the interest of Cranmer, a clause was inserted, allowing, "that every nobleman and gentleman might have the Bible read in their houses; and that noble ladies, gentlewomen, and merchants, might read it themselves, but no man or woman under those degrees;" which was all the Archbishop could obtain. In the same year Cranmer proposed, in convocation, that there should be a revision of the translations of the Bible; but so many difficulties were started by Gardiner, and the proposal was so feebly supported by the other bishops, that he was unable to accomplish his object, and desisted from the attempt. In the year 1546, the last of his reign, Henry issued a proclamation, prohibiting the having and reading of Wickliff's, Tyndal's, and Coverdale's translations, and forbidding the use of any other not allowed by parliament.

Though in the reign of Edward the Sixth the reading of the Scriptures was encouraged by royal proclamations, acts of parliament, and by all other means, and there were many impressions of the English Bible, it does not appear that there was any new translation of the Bible, or even any considerable correction of the old ones, during the seven years and an half that excellent prince sat upon the throne; but it was ordered, that the Epistles and Gospels, and the Lessons, both from the Old and New Testament, should be read in English in the churches, in the manner they now are.

The terrors of persecution in the reign of Queen Mary, drove many of our principal Reformers out of the kingdom: several went to Geneva, and there employed themselves in making a new translation of the Bible. The New Testament was published in 1557, and the remainder of the work in 1560. This is called the Geneva Bible. It was accompanied with annotations, which were, as might be expected from the place where they were written, of a Calvinistical cast; and, therefore, this translation was held in high esteem by the Puritans.

Soon after the accession of Queen Elizabeth, a new translation of the Bible was undertaken by royal command, and under the direction of Archbishop Parker. Distinct portions, fifteen at least, were allotted to as many persons, eminent for their learning and abilities; they all performed the work assigned to them, and the whole was afterwards revised with great care by other critics. This translation was published in 1568, with a preface written by the Archbishop; and it is generally called the Bishops' Bible, because eight of the persons originally concerned in it were bishops.

Since the Protestants had now made translations of the Bible into the languages of several countries, that the people might read the Holy Scriptures, the Romanists also, finding it impossible to keep the Bible out of the hands of the common people, made new translations into most of the languages of Europe, to oppose those of the heretics, (as they termed them,) and to keep the faithful (as they called those of their own communion) from reading translations made by Protestants. But there is this difference of principle in translations made by Papists and those made by Protestants, that the Papists have translated from the Latin Vulgate, as deeming it better, not only than all other Latin translations, but than the Greek of the New Testament itself, in those places where they disagree; whereas the Protestants, in their translations of the Holy Bible, have always had recourse to the original Greek and Hebrew.

Thus, when the Papists could not altogether suppress the knowledge of the Holy Scriptures, whereby their errors are discovered, they thought it the next way for their purpose, by their partial translation, as much as they could, to obscure them, and by their heretical annotations to pervert them. Hence, in the year 1582, came forth the Rhemish translation of the New Testament into English, in which the Papists retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people. A translation of the Old Testament was afterwards published by them at Douay, in two volumes; the former in 1609, the latter in 1610.

(*To be continued.*)

FOR THE CHRISTIAN JOURNAL.

Constitution of the Female Bible and Prayer Book Society of Guilford, Vermont; adopted July 8, 1819.

"THERE are associations, who aspire at a humble distance to imitate and obey the merciful Redeemer, in the most important part of his mission; to promote which, funds are raised, and liberal sums distributed, not to heal the infirmities of the body, but the diseases of the soul; not to feed the poor with temporal bread, but with that bread of life which came down from heaven."

Whereas a number of ladies, members of the Protestant Episcopal Church, and others, have formed themselves into a society, under the name of the "Bible and Prayer Book Society," for the purpose of supplying the destitute with Bibles, Prayer Books, and Religious Tracts.

We, the subscribers, impressed with a sense of our duty and obligation, as disciples of the benevolent Redeemer, and of the importance and beneficial tendency of institutions which have for their object the diffusion of religious knowledge, and the building up of the kingdom of righteousness, do hereby form ourselves into a society, by the name of "The Female Bible and Prayer Book Society of Guilford," and

agree to adopt the following articles as rules and regulations for governing the same, to wit.

Art. 1. The name of this society shall be, "The Female Bible and Prayer Book Society of Guilford, Vermont."

Art. 2. The object of this society shall be to build up the faith, and spread the knowledge of our most holy religion.

Art. 3. To effect the purposes expressed in the preceding article, the society shall be under the government of a President, Treasurer, Secretary, and a Board of Managers.

Art. 4. It shall be the duty of the Secretary to keep a regular record of the proceedings of the several meetings of the society.

Art. 5. The Treasurer shall receive the amount of all subscriptions, keeping a regular and true account of the same.

Art. 6. It shall be the duty of the Board of Managers, of which the President shall be one, to obtain subscriptions, to receive the money subscribed, and pay it into the hands of the Treasurer: also to receive all Bibles, Prayer Books, and Tracts, and adopt rules for procuring, and for the due distribution of the same.

Art. 7. An annual meeting shall be held on the second Thursday of July in each year, when the Managers shall make a report of the proceedings of the past year, of the existing number of subscribers, the number of books received, and how distributed. The officers of the society shall also be chosen at the annual meeting.

Art. 8. A person paying at least one cent per week shall be considered as a member, and entitled to the privilege of voting in the transactions of the society. Every member is at liberty to exceed the stipulated subscription, according to her pleasure. All subscriptions to be paid in advance.

Art. 9. All subscriptions intended to be discontinued for a future year, notice must be given between that time and the annual meeting.

Art. 10. All meetings of the Board and Society shall be opened with prayer by the President, or by some one appointed by her, who shall be at li-

berty to use a form or not, as they judge best.

Officers of the Society for the year 1819.

Lucretia Martin, *President.*

Gratia Houghton, *Secretary.*

Lucy Hyde, *Treasurer.*

Hannah Gregory, Eunice Bridgman, Hepsibah Field, Susan Burnet, Mercy Melendy, Henriette Boyden, Sarah Briggs, Mary Edwards, Priscilla Ward, Submit Reddington, Acksa Fosdick, Elizabeth Carpenter, Eunice Rose, Mary Billings, Hannah Packer, Eunice Ashcraft, Lydia Root, Desire Jacobs, *Managers.*

From the (Charleston) Sunday Visitant.

DEPARTED this life on the 17th of May last, in the island of Cuba, the Rev. THOMAS FROST, Assistant Minister of St. Philip's Church, [Charleston] aged 25 years and 3 months.

He graduated at Yale College in the year 1813, and soon after became a candidate for holy orders. At this time his piety, his diligence as a student, and the modesty of his deportment gave a promise of his future excellence, and when scarcely 21 years of age, he was found fully prepared to be ordained a deacon, although he had been a student of theology only a little more than a year, a part of which time he was interrupted by ill health, and still more by the occupation of a tutor, in which he engaged contrary to the wishes of his nearest relatives, but from the most laudable motives. His studies were directed, and his character essentially improved by the judicious and affectionate counsels of the late Bishop of this diocese. Under such an instructor might have been expected such a pupil! So favourable was the impression made by his first exercises in the pulpit and the desk, that he was soon invited to the charge which he continued to hold until his lamented death. In his first sermon as Minister of St. Philip's church, he alluded to the circumstance of the same station having been held by his honoured father, in a manner which evinced at once filial tenderness, lively gratitude, and the diffidence of genuine merit.

Sensible of the responsibility of the sacred office, he submitted to a self-denial, and cheerfully undertook labours which would have been extraordinary at any period of life, and much more at that gay season when hope is bright, and the heart so naturally lights on every flower. His exertions were too great for his strength. The lamp of life burned too rapidly. After a few years he was compelled to lay aside his studies, and was never able entirely to resume them.

He had a mind capable of discrimination and patient of intellectual labour. His knowledge therefore was accurate, and founded on an enlarged investigation. In preparing his sermons he did not offer his first thoughts, or repeat the sentiments of others. He would examine the views both of those with whom he differed in opinion and of those with whom he agreed, and make such statements as were the result of much reflection. After his sermons were written, he would have them fairly copied, in order that he might improve their effect. The lamp of his study often burnt until the dawn of morning, and several of his sermons were the production of sleepless nights. He economised his time so as to give much of it to reading, and all that he read was his own, for he was in the constant habit of reflecting upon every page. He pursued knowledge as a recreation of a pure and elevated character, but principally as a means of usefulness. Much even of his light reading was made subsidiary to his theological studies. His love for the sacred profession, which seemed to increase daily, was affectingly expressed a few weeks before his death: "I fear," says he in a letter, "that the work of the ministry, the choice of life, I must abandon."

He had the highest satisfaction in the services of the sanctuary; and during his exile from them, in pursuit of health, writing to a friend, he adopts the complaint of David: "Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar."

Strict fidelity to his engagements was a prominent virtue in the deceased.

ed. He was ever unwilling to undertake what he conceived was beyond his ability, and in fulfilling what he undertook, he spared neither time nor exertion. In his school, if there was a single pupil whose proficiency was not evident, he was made uneasy lest the fault might be in the instructor. It was probably on this account that the duties of tuition interfered so much with his health.

His feelings were strong on all subjects, but happily so controlled that they seldom flowed in any other channels than those of piety and benevolence. In his parochial visits he would weep with those that wept, and in the pulpit his emotions would sometimes suppress his utterance. In one of his last discourses, with an overflowing heart, and eyes suffused with tears, he enforced a solemn exhortation, by reminding the congregation that he was as one risen from the dead, and still standing on the brink of eternity.

He was remarkable for manly independence, which guarded him equally from disrespect and servility to those above him, and from haughtiness and familiarity to those beneath him. This excellent trait of character, which is generally the acquisition of a mature mind, seemed native with him; and it procured him a degree of respect which greatly subserved his usefulness in his holy office.

Short has been his career; but it has been bright. He rose with a mild splendour, and while ascending to the meridian has been struck from our firmament by the decree of that Providence who giveth not account of his doings. His flock already blessed by his ministry, had reason to expect a rich harvest from his augmented experience, if his life had been spared. And if they are so affected by his death, who can conceive the sorrows of his household, of those for whom and with whom he prayed morning and evening at the family altar.—The solace of a widowed mother; the hope of an infant yet to be told her loss; and the joy of the whole domestic circle cut off in its freshness! Blessed Lord, thou only canst fill up such a chasm! thou only canst provide balm for a wound

like this! Resignation is the gift of the Holy Spirit. It is the blessed fruit of the religion of the gospel, and herein the deceased has left his friends a good example. In one of his last letters he makes these humble and submissive reflections:—

“What poor frail beings does sickness and disease reduce us to! How dependant upon those around us! I am one of those beings. In a strange land I must lean upon strangers. In addition to my other afflictions, I have been visited with deafness to a very distressing degree. I am unable to read. To converse myself would injure my lungs. I am debarred the pleasure of listening to other’s conversation. ‘Heaven sends misfortunes, why should we repine’—Oh! pray for your’s truly.”

From late English Publications.

DISASTER OF JUGGERNAUT.

ON the 5th July, 1818, the drawing forth of Juggernaut’s car took place. On these occasions he is drawn by ropes to the temple of his brother Radhabullubh, about two miles distant. He is then let down by ropes, and carried into the temple. Here he stays eight days, to enjoy the society of his brother, during which time the influx of worshippers is immense. On the ninth day he is supposed to remount his car, and return to his own people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on those occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual.—A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The proprietor of the car, standing before it,

lamented, in bitter terms, the ruin which the event entailed on his ancestor who had built the car. The Hindoos imagine that a man continues immortal as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Vamlake as still enjoying immortality, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immovable, and the whole multitude exclaimed, that nothing but the presence of his brother Radhabullubh would induce Juggernaut to move. Messengers were immediately despatched for Radhabullubh, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no further; that he had never gone further from his own temple on any occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car, and the sacerdotal proprietors of Radhabullubh, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radhabullubh proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. The propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It, however, again remained stationary after proceeding but a few yards, and Radhabullubh was obliged to return without his brother.

In two or three days the priests of Radhabullubh began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 232 rupees, and the farmers plainly saw, that unless Juggernaut

could be brought to the temple, they should not only lose the profits which they usually made above that amount, but unable to realise even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the people with anxiety. They attributed it to various causes. Some said that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said that the god was incensed at the temerity of one of the proprietors, who had touched it while yet impure from the defilement of the dead body of a relative; while others maintained that the wrath of Juggernaut was excited by his having silver and not gold hands given to him. In these and similar conjectures did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one Brahman seemed to aim at something more dreadful; he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move unless a number of human beings were immolated, by being thrown under the wheels. Hearing this rumoured, and aware that the deluded multitude were capable of believing this, if urged on by the Brahmans, the missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the world," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among

the people; with what effect were are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forward to the temple of Radhabullubh, though it was not customary to do it on the last day, and setting Juggernaunt in it, carried him back to his old residence.

FOR THE CHRISTIAN JOURNAL.

An Essay on Religious Societies and Prayer Meetings: such as are herein defined.

WHEN there are so many forms in which men combine in societies, not only innocently but laudably, for different purposes of civil life; it must evidently be unchristian to interdict the instituting of them, with a view to religious information, and the excitement of religious affections. No such thing is here intended. The description of society to be objected to, is the bringing together of a select portion of a congregation, under the exercise of a mode of worship unknown in the institutions of the Church, to which such a religious party belong. The Church to which the subject will refer, is that known by the name of Protestant and Episcopal. There may be societies in which the said features are perceived, but not so conspicuously as will be here contemplated: And in proportion as this is the case, they come under the same censure. There may be others to which it does not apply, but which may be eminently laudable. These are put out of view, in the present essay: And especially it will be misunderstood, if it should be thought adverse to any association, in which the tie of the members is personal attachment and confidence; and the object, is mutual improvement in religious knowledge.

The distinguishing property of the societies now contemplated, is the holding out of a profession, beyond that exacted by the Gospel. To confess Christ before men, is an indispensable duty; of which there will offer occasional opportunities, by the bear-

ing of testimony to divine truth, and against error and licentiousness. In addition, there is the institution of divine worship, and especially of the Holy Communion, under a legitimate ministry. In the case in question, there is understood to be a grade of profession, beyond what is attached to the said appointed modes of manifesting it: in short, of a Church within a Church, under a discrimination not unlike to that of the worshippers within the temple, and those in the court of the Gentiles.

It may be alleged, that no such matter is intended by the parties. This is not to the purpose, if it be so understood by the Christian world in general. Besides, the allegation is not correct: it being not uncommon to hear the charge of unevangelical, or of a sinful conformity to the world, on such a profession of religion, or on such a clergyman; because of their non-compliance with the institution of their—on this account—more godly brethren.

The objections to be here brought against the contemplated societies, are as follows.

1st. In the circumstance of a society's being expected to be composed of a select part only of an organized congregation, there is an endeavour to establish a Church, on principles alien from those on which a Church has been constructed by the Redeemer. He has announced of his, that it shall be like a field comprehending wheat and tares; and like a net, full of fishes, good and bad: Whereas in the other scheme, it is impliedly designed of the godly only.

Let there not be pleaded for so lax a discipline, as tolerates openly wicked livers within the pale of the Church. How far the exclusion of them is a duty, and by what rules it should be governed, is wide of the present subject. If the discipline be ever so wisely contrived, and ever so prudently executed, it will be impossible to extend the scrutiny to the heart. There will be tares among the wheat, and bad fish within the net.

Such is the Church instituted by divine wisdom. But as to the Church

fabricated by human weakness, it is not expected to include any besides those of a grade of profession, beyond what is attached to an attendance on the stated occasions of public worship, and of the Holy Communion. Let the attendance be ever so exact, and let the lives of the parties be ever so correct, they will not be esteemed as helping to constitute the number of the pious members of the congregation. In short, there is created a bond of union, which excludes some saints and some sinners; either of whom may be within the pale of Christ's visible Church, consistently with the rules to which he has subjected her.

In answer to what has been said, there is taken a distinction between the Church and a Society. But why should we suffer ourselves to be misled by names? The original word translated "Church," is applied in Scripture alike to sacred and to civil purposes. It may be considered as especially descriptive of persons, congregating for religious worship, whether they assemble in a house erected for the purpose, or in a school-room, or in a barn. Ecclesiastical custom uses it in such a manner, as to distinguish between a legitimate assembly and a schismatical one. In any to whom the former character applies, what is proper in one place, or at one hour of the twenty-four, is proper any where and at any hour. Contrariety of practice is proof, that there is affected something, diverse from what was ordained by the divine Author of our religion: And however the favourers of a society may distinguish between the Christian Church and the work of their own hands; there is in reality no other difference between them, than what proves the latter to be derogatory to and impliedly a censure on the former. The constituent principles of the one or of the other, are wrong: And if so, there ought to be no doubt in the mind of any well informed Christian, to which species of Church he is to adhere.

2dly. The leading principle of the contemplated societies, is not only alien from any belonging to the Church founded by our Saviour; but is the

same with that of an association, which was the subject of the severest of his censures. The association alluded to, is that of the Pharisees; who, while they joined with the other members of the Jewish church in the public offices of the same religion, had among themselves the tie of the profession of extraordinary sanctity. From this circumstance they derived their name, which is synonymous with "Separatists;" and was designed to be expressive of something, distinguishing them from the mass of worshippers in the temple and in the synagogues.

Let us not confound the two ideas of the sanctity of the professed religion, and the profession of personal sanctity. The law of Moses enjoined "the loving of God with all our heart, and our neighbour as ourself." The same is only expressed in other words, by the Christian precept of "living soberly, righteously, and godly in this present world." To add to these, is impossible. To derogate from them, must be either licentious or profane. While we make a full acknowledgment of their obligation, it may be without the exhibition of self, in a pre-eminently righteous point of view. But in the self-constituted societies under the Gospel, as in that which we read of under the law, there is a profession beyond what is required by the dispensations respectively. It is gratuitous; and therefore not only unnecessary, but ostentatious.

Have we forgotten what our Lord said of those who sounded a trumpet before them? of their praying at the corners of the streets? and of the display of their phylacteries—that is, of select passages of Scripture on the borders of their garments? Or do we suppose that under the censure of these things, there was not intended to be included whatever is the result of the same inward character of the person?

It may be worth while, to consider seriously the import of that memorable saying of our Saviour—"Beware of the leaven of the Pharisees, which is hypocrisy." Did he design to brand the whole body spoken of, with the charge of their being intentionally,

and in the highest sense of the word—hypocrites? This would be inconsistent with what St. Paul, after having been so long a Pharisee, has said of himself—"I have lived in all good conscience before God, until this day." The supposition is also inconsistent with what Josephus has said, of the reputation maintained by this sect among the people. But to have a right understanding of the passage in question, it should be remembered, that hypocrisy, like other properties, has its degrees; and that it may work insensibly, in a needless exhibition of self. Even in this case, it extends its vitiating influence over the whole character, as leaven spreads itself through a mass of meal. And this is probably the whole of what is intended in the place quoted.

The last remark is made in order to guard against the supposition, that it is designed to load the attendants on the contemplated societies, with the odium of hypocrisy in the grossest sense of the word. Without going to this length, it is conceived, and held to be confirmed by experience of the world, that a very common trait of character among such persons, is the affecting of sanctimonious appearances in every branch of the ordinary conduct and conversation—even in such as are independent on all question of innocence or guilt. Now, although it is an essential duty to own Christ before men; yet since he has appointed the ordinances in which this should be done, and subjected the manner of them to the discretion of ecclesiastical discipline, the going beyond this sphere, and the multiplying of appointed channels of the profession, savours of the spirit which gave birth to pharisaism, and subjects to the recited animadversion of our Saviour. Among its unhappy effects, there is that of its leading of conscience astray; and the inducing of the measuring of Christian character, by a test very different from that of the conquest of passion, and the "adorning of the doctrine of our God and Saviour in all things."

3dly. Every such society, in the principle of its constitution, possesses the seed of its dissolution. In the city

wherein this is written, and within the memory of him who writes, there have been many such associations; not one of which, known to him, has continued for a considerable length of time. The reason appears to him to have been this: Some persons of consistent character have been partners in the design; who, after a while, have perceived in the characters of some of their associates, failures from which there arose scandal on themselves. What is now principally spoken of, are not gross vices, but such deficiencies in Christian character, as cannot be made the subjects of ecclesiastical discipline. No man, and no woman, conceives of him or herself as disgraced by the inconsistencies of those, with whom they show their faces in an organized Christian church. But when a society has been established on the presumption, that the piety of the members of it is of a higher grade than that of the members of the communion generally, the former are responsible in character for one another. From making a profession of our religion in the way appointed by the Divine Author of it, we are not excused by the circumstance, that certain persons make the same profession, without its due effect on their tempers, and on the discharge of their social duties. But in the case of a gratuitous profession, the known want of a truly Christian character in any one of the party, is countenanced by every individual of it, who continues of the number. Such an intermixture of goats with the sheep, the writer of this had rather leave to be a subject of the future observation of others, than exhibit on the ground of past knowledge of his own: which, however, has been sufficient to account to him satisfactorily, for the short duration of every such society within the reach of his notice. The sentiment has had an efficient, although sometimes an unperceived operation, on the minds of the more respectable members of it.

4thly. Such societies have been, and for ever will be a mean of seducing from the worship of the communion of the Episcopal Church. She supposes that her use of a form of prayer, in

preference to that which is extempore, is countenanced by our Saviour and his Apostles, and by the practice of primitive times. If the opinion be erroneous, it should be abandoned; not only in the school-room and in the barn, but in the house set apart for divine worship. If the opinion be correct; to undermine it insidiously, must be contrary not only to true religion, but to moral honesty. It is evident, that for the accomplishing of the object, the following device is likely to be efficient. A minister may officiate in the public offices; his doing so being essential to the holding of his station, and the qualifying of himself to make a schism. But at the same time he may provide a retreat, to which he will withdraw a portion of his flock, in order to join with him in the effusions of a devotion, emancipated from the appointed forms. Whatever piety or the appearance of it he may possess, it is evidently made use of to the injury of the Church, of which he calls himself a minister. We know, that this was the beginning of the separation of the Methodists. And ever since that event, there has been a similar issue in various neighbourhoods of the United States.

What would be thought of the minister of an anti-episcopal congregation, who should provide a similar retreat for a portion of his flock, in which they might join with him in a prescribed form of prayer; and with one another, in responses like those in the service of the Episcopal Church? Could he give more unequivocal evidence, that his heart were in this species of devotion, and that he practised the other, merely in submission to authority? In the two cases, the inconsistency is the same; and there is a similar conflict of inclination with public duty.

(To be continued.)

To the Editor of the Christian Journal,

SIR,

I HAVE always thought that the rubrics clearly enjoined the reading of the decalogue, epistle, and gospel up-

on Sundays and other holy days, even if there be no communion. But having recently understood that a contrary opinion was entertained by some persons, whose judgment is much to be respected, I was induced to give the subject a serious re-consideration; the result of which has confirmed my first impressions, and excited no little astonishment that any doubt should ever have been suggested upon the subject.

With the humble hope of leading to a correct understanding of this subject, and to a consistent and uniform practice in this respect, I send you, for publication, the following observations.

The first part of the rubric at the end of the communion office—with respect to the construction of which, the chief difficulty exists is in these words:

“Upon the Sundays and other holy days (if there be no sermon or communion) shall be said all that is appointed at the communion, unto the end of the gospel, concluding with the blessing.”

The difficulty of understanding this rubric lies in the parenthetical clause, (*if there be no sermon or communion.*) Is this to be taken in the *disjunctive* or in the *conjunctive*? If in the former, then the absence either of sermon or communion will insure the operation of the rubric, which provides that in certain cases only part of the communion office is to be used, viz. “unto the end of the gospel.” But this cannot be a correct construction; because, in that case, if there be *no sermon*, but *communion*, the provisions of the rubric would attach—whereas, it is beyond all doubt, that, upon every occasion of communion, it is required to use the *whole* of the office. This, therefore, cannot be the sense of the rubric. It must then be taken *conjunctively*—as if it were thus expressed, “in the absence both of sermon and communion shall be said,” &c.

If this were the only rubric relating to the subject, it would seem that where there is a sermon, but no communion, the decalogue, epistle, and gospel, (which we shall in the sequel denote by the familiar phrase *ante-*

communion service) are not required to be used.

But there is another rubric clearly requiring their use, whenever there is a sermon; and as we cannot suppose that the two rubrics are repugnant, one to the other, such an interpretation ought to be given to both, as will reconcile and harmonize them.

The rubric referred to, is that immediately preceding the offertory—"Then shall follow the sermon; after which, the minister, when there is a communion, shall return to the Lord's table," &c. Is it not the clear implication of this rubric, that when there is *no* communion, but a sermon, every part of the office is to be used, that is appointed to be said before the minister returns "to the Lord's table." If the ante-communion service, like the succeeding parts of the office, is to be used only on communion occasions, where would be the propriety of directing that the part which follows the sermon should be used when "there is a communion?" This phraseology can be justified only by supposing that the preceding parts of the office are to be used when there is *no communion*.

This rubric, then, most plainly makes provision for the case of a sermon, but no communion; but is silent in relation to the case of *no sermon and no communion*. In order to supply this omission, the final rubric in the communion office provides, that "On Sundays and other holy days (if there be no sermon or communion," i. e. according to the construction here given to these words, and which is thought to be the only admissible one—in the absence both of sermon and communion) "shall be said all that is appointed in the communion, unto the end of the gospel," &c. Hence it appears, that on Sundays and other holy days, when there is no communion, but a sermon, the ante-communion service is to be used; and when there is neither sermon nor communion, it is also to be used.

This construction of the rubrics is corroborated by the following considerations.

1. The Church has provided a collect, epistle, and gospel, for every

Sunday in the year, and the portions of scripture are generally the most interesting of the sacred volume; and are, moreover, most judiciously adapted to the different subjects celebrated by the Church, at different seasons. The obvious presumption, therefore, is, that these were intended to be used. It cannot be, with any colour of reason, supposed, that so large and so interesting a portion of the Prayer Book should be, for the most part, neglected. And yet, according to the construction here thought erroneous, not more than one fifth part of the epistles and gospels would be used in any church—it being supposed that the communion Sundays in any church, do not, in the average, exceed that proportion of the whole number of Sundays in the year. Can it be reasonably conceived that the Church has made so liberal a provision for the edification of her members, without intending that it should have been used?

2. There are several occasions on which the Church commemorates the most important events in the wonderful scheme of redemption—such as the birth, crucifixion, resurrection, ascension of the Saviour, the descent of the Holy Ghost, &c. On these occasions, if there be a sermon, but no communion—which is not enjoined—the propriety of reading the appropriate epistles and gospels, which relate to the respective events celebrated, must be so obvious, and the duty so plain, that neither, I am confident, will be questioned by those whose views are here opposed. But what reason or argument, induces to the use of the epistle and gospel, upon these occasions, that does not equally operate upon all other Sundays and holy days? If it be said that these are appropriate to the events celebrated on those days—we answer, that every Sunday and holy day has its *appropriate* epistle and gospel, which must, therefore, by parity of reason, be always used.

Perhaps it may be said, that the different phraseology of the American and English Prayer Book, in the rubrics upon this subject, is an argument in favour of the construction here opposed. But, upon examination,

it will be found that it derives no sanction from this quarter.

The rubric in the English Prayer Book, corresponding with the last rubric of the communion office in the American, is in these words, "upon the Sundays and other holy days (if there be no communion) shall be said," &c.—enjoining the reading of the ante-communion service. Now it may be said, that the different wording of our rubric (if *there be no sermon* or communion) proves that if there be a sermon, but no communion, the epistle and gospel are not to be used. But, having shown, it is hoped, that the last rubric in the communion office, in order to be consistent with the former rubric upon the subject, must be considered as making provision for the case of the absence both of sermon and communion, while the first regards the case of a sermon but no communion—it ought rather to be inferred, that the alteration in the American rubric was designed to supply a defect in the English; which latter seems not to contemplate the absence both of sermon and communion—which case, however, it was proper to provide for.

But a strong argument arises from the consideration of the English rubrics, and the practice under them. It is beyond all doubt that the English rubrics require the ante-communion service to be read when there is a sermon, but no communion; and that such is the uniform practice of her clergy. If, therefore, it had been designed by the American Church to alter this practice, and to dispense with the said service, when there is a sermon—would they not have put their meaning beyond all controversy? Would they not have altered the rubric before the offertory, the plain import of which is, that the sermon is to follow the epistle and gospel? Can we reasonably suppose that they would have used language so calculated to mislead?

The last argument, to be at present noticed, arises from the second rubric, before the offertory, relative to the publication of notices, &c. in the church.

It may be presumed that some no-

tice may be given every Sunday; and the rubric directs that it be given after the epistle and gospel; which, therefore, must have been intended to be read every Sunday. This, moreover, is the proper time for giving "notice of the communion." As this notice is to be given after the epistle and gospel, and as it is not presumable that the notice would be given on a Sunday when there is a communion, does it not follow, that the epistle and gospel are to be used on Sundays, when there is no communion?

The foregoing observations have been confined to the proof of the single point, that on "*Sundays and other holy days*," if there be a sermon, but no communion, the ante-communion service is to be used. But is there not tenable ground for the position, that on *ordinary days*, if there be a sermon, the said service is enjoined? The first rubric expressly designates the place for the sermon—"Then shall follow the sermon," i. e. after the epistle, gospel, and notices. It was to be supposed that the Church would make some provision for so important a part of her public exercises as is the sermon; and yet this is the only rubric which points out its proper place in the arrangement of the public service. With what shadow of propriety, therefore, can the sermon be introduced except it be preceded by the ante-communion service? Nor does this view of the first rubric at all interfere with the last—which only provides, that in the absence both of sermon and communion, on *Sundays and other holy days*, the said service is to be used.

These remarks are to be confined to the *morning service*—to which alone the ante-communion service is an incident, and in regard to which the sermon was contemplated as more a matter of accustomed practice, than in respect to the evening service. Should not this be a satisfactory account for there being no provision for the sermon in the evening service, perhaps we may discover a reason of

* It is expressly provided by the Church, that the collect, epistle, and gospel for Sunday shall serve for every day in the same week, on which others are not appointed.

the difference in the consideration, that in that service there could be no doubt as to the proper place for the sermon, there being nothing in addition to the proper evening prayer—but in the morning, the ante-communion service being superadded to the “morning prayer,” it was proper and necessary to designate what place the sermon should occupy, in relation thereto. But however this may be, we consider it the plain and obvious implication of the first rubric, that in the morning service the sermon should follow the epistle and gospel: and it would be illogical to draw an argument from the silence of the Church in relation to the sermon after “evening prayer,” against her explicit directions in relation to that of the morning service.

Upon the whole, then, it appears to me abundantly clear, that when there is a sermon, be it Sunday or other holy day, or an ordinary day, the ante-communion service is to be read. If there be no sermon, but a communion, the whole office is of course to be used. If there be *no sermon and no communion*, if it be a Sunday or other holy day, the ante-communion service is to be read—if it be an ordinary day, the said service is not enjoined.

Yours, &c.

PHILO-RUBRICUS.

Constitution of the Protestant Episcopal Missionary Society in Charleston, South-Carolina, composed of young Men and others. To which is prefixed, an Address to the Members of the Church, in behalf of the Institution.

ADDRESS.

It has appeared to many members of the Protestant Episcopal Church in this city, expedient to institute a society, having for its object the employment of Missionaries to preach the Gospel, and administer the ordinances of the Church, in places where their services might be expected to be useful. The enterprise, originating principally in the zeal of younger members of our communion, for such purposes of Christian piety and benevolence, has received the approbation and countenance of others, who, from longer experience, are qualified to judge of the wisdom and utility of designs of charity: and now appears before the Church, with an humble,

yet earnest solicitation of its patronage and support.

The “Protestant Episcopal Missionary Society” does not, however, present its claims to the attention of the pious and liberal, without duly adverting to circumstances in which objections to them may be founded. The members of the Church, who have not hastily and unadvisedly taken up this purpose, are prepared to meet such objections, with a respectful appeal to the candour of their brethren; and, in full confidence of their sufficiency, beg leave to urge in favour of the object they have in hand, the following considerations.

The respectable society for the Advancement of Christianity in South-Carolina is restricted in the use of its means of generous good, within the limits of the state of South-Carolina. It finds within those limits, and even in the portion of the state originally occupied with the institutions of our communion, ample exercise of its intent. It has effected some, and is meditating, in a manner auxiliary to its canonical government and authority, other improvements in the condition of our Church, within its peculiar sphere; and it cannot yet be desired that it should, in many instances, extend the hand of its charity beyond it. When some years more shall have elapsed, it may be within the scope of reasonable expectation, from its increased ability, to look for an effectual extension of its benevolence to those remoter parts of the state, where it at present cannot be required to act. In the mean time, there is a wide field of action for the ministers of religion, in those portions of the country, in which it is becoming in the members of our Church, to desire that something should be done in their name. The zealous enterprise of other denominations has there done much; and that Episcopalians should desire to do nothing there, were inconsistent with the interest which it is incumbent on them to indulge in the moral improvement of the state, as well as with a just confidence in the soundness and importance of the principles of Christian truth, which they profess. Migration may, moreover, be presumed to settle, from time to time, in the interior of our territory, persons and families, whose Christian education had been such as to render the total privation to which they there are subject, of the ministrations of the Protestant Episcopal Church, painful and afflicting. There exists perfect evidence, that the earnest calls of humble and pious Christians of our communion, in this species of distress, were addressed twenty years ago, to their brethren in this city, from an upper district, praying for help to enable them to serve God, after the manner of their fathers.—Their desires, however honoured and approved, were unhappily frustrated. It is a

melancholy probability that such necessities of our brethren may still, in no small degree, exist, where no complaint, and no solicitation for their relief, is uttered, because it is not known whither to direct its voice. In the reasonable supposition of such facts, it is desired to institute some means of sending, under the guidance of the best information that can be obtained, pious and prudent persons, into the interior, who may seek and gather our scattered brethren, and minister to their Christian edification and comfort. The improbability of any success or good in such an enterprise, may be alleged. But it will yield to the presumption which is warranted by fact and observation, that there are European or other settlers, in the remoter parts of the state, who, with pious humility, having availed themselves of such Christian ministrations, as were accessible to them, have yet never ceased to long for that language of faith and worship, which, through the influence of early habit and instruction, had become inseparably incorporated with all the fondest and most cherished feelings of the soul. "Twenty years," said a venerable man who pressed through a crowd of strangers to our worship, into the presence of a minister, who had celebrated it for the first time, in a remote quarter of one of our northern states, "Twenty years have I been in this country, and have been deprived of the privilege of attending the services of my Church; and now when I hear them, it makes my heart so full with joy, that it seems as if it would be too much for my weak old age; yet it will help me to depart in peace."

But the Society does not confine its hopes and expectations of usefulness, to the territory of South-Carolina. Its members have seen with delight the efforts of a similar solicitude to do good, which have been made in the northern cities; and have contemplated with wonder, and with gratitude to "*the Father of Lights*," the success which has attended them. They have seen Missionaries sent by them, among the inhabitants of the western states, hailed as messengers of love from their brethren; and their path attended by glad and grateful crowds. They have learned from the report of a society like this, lately formed in the city of Philadelphia, that "there are Episcopalians scattered throughout the western territories, in very considerable numbers."—"It is impossible," says one of the Missionaries employed, whose words are given in that report, "that any one, not having witnessed such a scene, should imagine the pleasure beaming in the countenances of these sons and daughters of the Church, on being visited by a regular minister of her ordinances. The best stool in the cabin is presented, and the board is spread with

the best provision. One tells me of a tender infant that died without baptism, and was buried without the service,—another, of a beloved partner, who, on her death bed, anxiously desired the emblems of her Saviour's sacrifice.—Many similar circumstances are mentioned, in the relation of which, the voice of nature, softened by the feelings of unaffected piety, has eloquence irresistible. One has the remains of an ancient Prayer Book, from the tattered leaves of which the children are taught their catechism and their prayers. Another anxiously inquires for the time, when they will have an altar and a temple of their own." "It is estimated," says another Missionary, whose words are quoted in the same report, "that in the states and territories situate on the Ohio and Mississippi rivers, viz. Ohio, Kentucky, Indiana, Tennessee, Illinois, Missouri, and Mississippi, there are no less than one hundred and fifty thousand Episcopalians."—To the more southern parts of this western portion of the United States, the wishes of this society are directed—and in the most recently settled parts of Georgia, in Mississippi and Louisiana, there may be presumed to be a large field of Missionary labours, in which, with the help of the liberal, they might be happily instrumental of reviving a spirit of sound Christian piety, which, for want of the offices of our Church, by which, as means of grace, it had once been sustained, may have declined; and of imparting Christian cheerfulness and joy, to hundreds of humble families of our communion.

To the objection to the claims of this society on the attention of our Church, which may be founded in the number and frequency of similar calls, the simple and a sufficient answer will be found in the amount of the semi-annual contribution which it asks. Who will say that this, in addition to any charities with whose demands he may be periodically troubled, will be more than it can be convenient for him to give?—Who would not deduct this small boon for spiritual indigence, from the expenses of his pleasure, his ease, his pride; or even from the arrangements of the most reasonable domestic solicitude and obligation?

Should this, however, be rejected as an argument that will equally justify an hundred other similar demands, it may be respectfully suggested in reply, that there is a discrimination essential to the right performance of the duty of bestowing charity, to which this society would willingly confide its interest. The same hand which gives, often in giving takes away. There is a charity which does not benefit, in half the proportion that it deprives. There is a carelessness in yielding to calls upon the benevolent, which squanders what might be usefully applied; and thus

disqualifies and indisposes for the offices of good, which the judgment could not but approve. Let the merit of the demands made upon the charity of the members of our Church be measured by the rule of a sober Christian judgment and discrimination, and the society, which proposes at so small an expense to any individual, to send the bread of life to their brethren, will have no cause to fear for such as it prefers. Is it asked by what test the preference which is due, of this, to some at least of the objects of charity which solicit the general beneficence, can be shown? The following is submitted. Place yourself in the situation of one father or mother of a family, among those whose benefit this society contemplates. Cut off by the vicissitudes of life, or by the emigration which the welfare of those dependent upon you, had seemed unavoidably to require, from all the privileges and the intercourse of the communion in which you have been reared—imagine around you children whom you must surrender to the influence, either of a faith and worship which your judgment disapproves, or of none. Imagine yourself approaching the end of life's weary pilgrimage, with no hope of the comforts, the encouragement, or help, which the ministrations of grace, by its authorized messengers, might impart; and with no prospect that your children should be nurtured in their influence, and under their influence, be brought through the service of their Maker, to his glory! Is there nothing in the imagination of circumstances like these, to induce a kind and indulgent estimate of the case of those of your fellow creatures, to whom this institution offers to convey your charity? This case is no creation of the imagination. There is ample ground on which to rest the assertion of its reality. If then, you would not, for much that heaven has given you, of temporal good, that it should be yours, spare to its relief the little that it requires at your hands, and let the Protestant Episcopal Missionary Society have your patronage, your friendship, and your prayers.

CONSTITUTION.

WHEREAS piety in early life is most acceptable to God, and interesting to men; and a desire to propagate the Gospel is the proper fruit of Christian faith and gratitude, and, if duly regulated, may be productive of much good to society, and everlasting benefit to individuals. And whereas there are many, even in our own country, who are without the knowledge of redemption and the means of grace, it has been deemed expedient to institute a Missionary Society, under the following regulations.

1st. The designation of this society shall be "*The Protestant Episcopal Missionary*

Society in Charleston, South-Carolina, composed of young men and others;" and its sole object shall be to send forth Missionaries of the Protestant Episcopal Church of the United States of America, to those places in which there is reason to believe that they will be useful. It shall have a seal, representing a Church in the wilderness, with this motto—*Zeal and discretion*.

2d. No person shall be appointed a Missionary by the society unless he be duly recognized as a Minister of the Protestant Episcopal Church, by the ecclesiastical authority of this diocese; nor shall any Missionary be continued in the service of the society if he do not conform to the constitution, canons, and rubrics, as set forth by the General Convention of the Protestant Episcopal Church of the United States of America.

3d. Each subscriber of two dollars, payable half yearly, shall be a member; and each subscriber of forty dollars at one time, shall be a member for life.

4th. There shall be two meetings of the society in each year, on the 3d Friday in February, and the 3d Wednesday in August: the first of which shall be considered the anniversary of the society; when a Corresponding Secretary, a Recording Secretary, a Treasurer, and ten other laymen, shall be chosen, who shall constitute a committee to transact the business of the society; and at this time the proceedings of the committee, during the foregoing year, shall be considered, and their accounts examined. Twelve members of the society shall constitute a quorum.

5th. The Bishop of the diocese of South-Carolina, and if there be no Bishop, the senior clergyman of the society, shall be, *ex officio*, the President of the society, and of its standing committee. He shall have power to call special meetings of the society and of the committee.

6th. The standing committee of the society shall have power to fill any vacancy that may occur in their body. They shall make a report of their proceedings, and exhibit a statement of their accounts, to the society at each annual meeting. Seven members of the committee shall be a quorum.

7th. The clerical members of the society, duly recognized by the ecclesiastical authority of this diocese as ministers of the Protestant Episcopal Church, shall always have a right to attend the meetings of the committee, and deliver their opinions, and vote on any business which may be before them.

8th. At the meetings of the committee and of the society, if the President be absent, the senior clergyman shall preside; and if there be no clergyman present, a chairman shall be appointed.

9th. Each meeting of the committee, if a clerical member be present, shall be

opened and closed with the Lord's Prayer, and one or more of the collects.

10th. It shall be the duty of the Treasurer, at every meeting of the committee, to report the state of the funds; when he shall be instructed to deposit them in some bank in the name of the society. He shall not pay any sum of money without an order signed by the President of the society.

11th. One tenth of the income of the society shall be invested in bank stock or public securities, to constitute a permanent fund. The interest of which shall be added to its increase, until it shall have amounted to the sum of eight thousand dollars; after which the interest may be applied to the purposes of the society, as may be deemed expedient.

12th. The constitution shall not undergo any alteration or addition whatever, unless the same has been considered at two meetings of the society, and not without the consent of two-thirds of the members present at the final meeting.

Officers of the Society for 1819.

The Right Rev. Bishop Bowen, D. D. *ex officio*, President.

Thomas Gadsden, jun. *Corresponding Sec'y.*

Ebenezer Thayer, jun. *Recording Sec'y.*

George B. Eckhard, *Treasurer.*

Standing Committee.—John W. Mitchell, James S. Johnson, Thomas O. Elliott, Henry Frost, M. D. Hugh P. Dawes, William G. Rout, Charles W. D'Oyley, Edward P. Simons, Thomas C. Marshall, Thomas Morris, jun.

HEAVEN.

THERE is a land of calm delight
To sorrowing mortals given;
Where rapturous scenes enchant the sight,
And all, to soothe their souls, unite;—
Sweet in their rest—in Heaven.

There glory beams on all the plains;
And Joy, for Hope, is given:
There music swells in sweetest strains,
And spotless Beauty ever reigns;
And all is Love—in Heaven.

There cloudless skies are ever bright;
Thence gloomy scenes are driven;
There suns dispense unsullied light,
And planets beaming on the sight,
Illumine the fields of—Heaven.

There is a stream that ever flows,
To passing pilgrims given:
There fairest fruit immortal grows;
The verdant flower eternal blows
Amid the fields of—Heaven.

There is a great, a glorious Prize,
For those with sin who've striven:
'Tis bright as star of evening skies,
And, far above, it glittering lies,—
A golden Crown—in Heaven.

From a Liverpool Paper of May 31.

On Sunday, the 2d instant, a venerable minister of the establishment, in Derbyshire, walked twenty-four miles, did duty at three churches, by reading prayers and preaching four times; he also baptized an infant and churched the mother, published the banns of one couple, married another, and interred a corpse! He is seventy years of age.

CONSECRATION.—On Wednesday, 11th of August, St. Matthew's Church, in Wilton, Connecticut, was consecrated by the Right Rev. Bishop Hobart, assisted by several of the neighbouring clergy.

On Wednesday, 16th June, 1819, the Rev. Charles Mann, and the Rev. William Westerman, were admitted to the holy order of Priests; and Charles C. Austin, and William Armstrong, to that of Deacons, by the Right Rev. Bishop Kemp, of Maryland.

At the late commencement of the University of Pennsylvania, the degree of D. D. was conferred on the Rev. James Milnor, and the Rev. Samuel F. Jarvis, of New-York. The same degree has been also conferred by Columbia College, New-York, on the Right Rev. Philander Chase, of Ohio, and the Rev. Thomas C. Brownell, Bishop elect of the diocese of Connecticut. Union College, Schenectady, had, a short time before, conferred the degree of LL. D. on the last named gentleman.

On Wednesday, May 26th, 1819, the Rev. Petrus Stuyvesant Ten Broeck, was instituted to the office of Rector of St. Paul's Church, in Portland, Maine. The Rev. Mr. Olney, of Gardiner, officiated at Morning Prayers; after which the office of Institution was performed in a manner highly impressive by the Rev. Mr. Morss, of Newburyport, Massachusetts. The Sacrament was then administered by the Rev. Mr. Ten Broeck.

On Thursday afternoon, Aug. 19, 1819, the corner stone of the foundation of the Protestant Episcopal Church, in the pleasant and interesting village of Mantua, on the west side of the Schuylkill, near Philadelphia, was laid by the Right Rev. Bishop White, assisted by the Rev. Messrs. Boyd and Muhlenburg, and Judge Peters, the proprietor of the Town Plat; who thus delivered possession of the uncommonly beautiful site of the Church, which he had previously granted.

The Bishop pronounced an impressive address on the occasion, to a numerous assembly of highly respectable citizens, who attended the ceremony; which was conducted with great solemnity, and accompanied by very appropriate prayers.